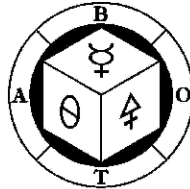


TAROT INTERPRETATION



Lesson 26

builders of the adytum

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TAROT INTERPRETATION

Lesson Twenty-six

The Tarot tableau for this lesson is as follows:

5	15	16	2
10	8	7	13
6	12	11	9
17	3	4	14

Its constant summation is 38. Thus the meaning of the twenty possible ways of reading the rows of cards is always represented by the eleventh Key, considered as the working of the power represented by Key 8 through the agency symbolized by Key 3. This square corresponds also to the third stage of spiritual unfoldment represented by Key 17.

Thus we know that the constant significance of this square has to do with the manifestation of the Faithful Intelligence represented by the letter Lamed and Key 11. We know also that the meaning of the square is limited to those aspects of the Faithful Intelligence which are the outcome of the operation of the Luminous Intelligence. We know, furthermore, that the whole tableau must relate to the unveiling of truth in the practice of meditation.

Here we may also make further application of the principle behind the hint given in Lesson 25.

Since the summation of every row of Keys in this square is 38, and may be represented by placing Keys 3 and 8 side by side, it is evident also that Key 5 has to be taken into consideration in studying this tableau, because Key 5 is the link between Keys 3 and 8. (8 minus 3 equals 5).

Meditation unveils truth and thus establishes faith. Meditation is also a practice which utilizes the law that subhuman forms of universal energy are under the control of human subconsciousness. This law, consciously recognized and applied to develop creative imagination, is what enables us to establish true magical faith—the faith which moves mountains, overcomes disease, banishes poverty, makes for happiness.

Not blind faith, however. The woman seated on the throne of Justice wears no blindfold. The faith of an occultist is based on tried and tested knowledge. His faith is an imaginative extension into the future of what he already knows now. True magical faith is confident expectation that what really is **will continue to be what it is**.

This is just the opposite to blind faith which puts up petitions to a God who is supposed to be susceptible to flattery. To ask God to ward off calamity, to plead with Him for special favors, is to pray amiss. Such prayer assumes that He is the author of calamity, or that He is capricious.

To be sure, occult doctrine agrees with the prophet Isaiah in declaring that the One Life-power is the cause of all conditions, including those we call evil. Certain it is, also, that the prayer of faith is answered, even though the God to whom it is addressed be wrongly conceived.

No one who has given thoughtful attention to this subject can fail to be impressed by the incidents in the life of George Mueller who conducted several orphanages in England on the assumption that God always answers prayer. Yet an occult student would find it difficult to accept George Mueller's theological opinions, or even his idea of God.

What is the explanation? Simply that Mueller's faith, blind though it was, had in it an element of truth. Nothing could shake his conviction that God is the unfailing source of supply for any good work. Mueller's faith, in short, was better than his theology. Nor should we overlook the fact that his faith never wavered no matter what the appearances might be. Thus he never prayed that calamity might be averted. On the contrary, his prayers were affirmative. He always kept his vision of the Life-power as a treasury of inexhaustible abundance.

True magical faith has the same steadfast quality because a practical occultist accumulates so many evidences that the Life-power is dependable. He never doubts that the mental patterns he conceives will be fully realized as objective conditions manifest on the physical plane.

The beginning of his faith is in recollection. By careful examination of the memory record of his own personal experience, he learns to discern the operation of law in the events of his life. This careful examination of his personal past is a regular part of his daily meditation practice. Every day, he reviews the events of that day, thus he sees how the law has been manifest in those events; and he also devotes much time to examining the events of his earlier years, carrying himself back to his earliest memories (Key 2).

As a result of this practice he overcomes many of his early delusions. He now has the perspective of a wider experience and a higher type of knowledge. Thus he is able to see how erroneous were many of the suppositions he once mistook for truths (Key 16).

He recalls instances of seeming adversity and sees that often the very obstacles and limitations which distressed him were the actual causes of his advance (Key 15).

When, in addition to the practice of recollection, he adds the practice of listening to the Inner Voice, he soon begins to understand how true it is that he has been under guidance, even in those periods of his life when he seemed to be walking in utter darkness (Key 5).

Then he begins to understand the working of the law of transformation. He learns the futility of the ignorant desire to keep conditions as they are. He sees how the law of eternal progress demands that old forms must give place to new. Thus he comes eventually to discover the mystery of life behind the veil of death, for one certain result of meditation is the recovery of definite memories of past incarnations; and once the student has seen for himself that his present life is but one of a series, all fear of death leaves him (Key 13). From that time forward he understands that the personality is an ephemeral vehicle for the eternal Self (Key 7). As he continues his practice of recollection and meditation, it becomes increasingly evident that the outer conditions of his personal experience have been always objectifications of his mental attitudes (Key 8).

Furthermore, he discovers that even those mental attitudes which were pain-bearing were beneficent in that they brought him corrective experience. Then he sees that even his mental unfoldment is a cosmic as well as a personal process. He traces his progress upward from earlier stages of comparative ignorance to his present state of better understanding, and perceives that every step was inevitable. From then on he has no doubt of the perfect completion of the process (Key 10).

In the earlier stages of spiritual development there is usually a strong sense of effort, even of struggle. For in those early stages the delusion of separateness is yet strong within us. Yet all sages testify with one voice that this sense of effort is itself illusive. It is not we who do the work. The power of the One Self carries us upward, and we are always under its beneficent supervision (Key 9). A practical occultist learns this by carefully examining the record of his own past life, and by carefully observing the lives of his contemporaries. Thus he learns that every human personality is a direct expression of the law which maintains the perfect equilibrium of the cosmic order (Key 11).

A direct consequence of this knowledge is the mental attitude of complete acquiescence. The true Initiate knows the law is at work because he has **seen** it in various phases of his own life, and has observed it in the lives of others. Thus he surrenders himself to it without any reservation whatever (Key 12).

This, of course, does not come all at once. The records of memory must be scanned with great care. They must be stripped of all disguise. The outcome of this occult practice, which is not unlike the catharsis employed in psycho-analysis, is to establish a harmonious reciprocal relation between the self-conscious and subconscious elements of the personal mental life. The perfected condition thus attained is represented in the symbolism of Key 6.

Right meditation is really the work which leads to the Knowledge and Conversation of the Holy Guardian Angel. More, whenever right meditation is established, one perceives that the personal life is, and has been always, an alchemical operation which is really the work of that Angel. It is not we who make progress, but it is rather that our improved state of consciousness, with its accompanying increase in our ability to control the conditions of our environment, is the outcome of the operation of the true Self upon its vehicle, personality.

There is a hint of this in the words of Jesus: "I, if I be lifted up, will draw all men unto me." For these words imply the presence of a power superior to the personal man, Jesus, and that power, which Jesus called "Father," is truly the Divine Operator who tempers our personal chemistry so that we become more suitable instruments for expressing what It really is (Key 14).

No part of our personal equipment is separate from the universal Being. Do we see things as they really are? Then are we but sharing in the Divine Vision. Our personal command of circumstance is none other than the Universal Dominion expressed in the conditions of time and space which constitute our personal environment (Key 4).

Even the subconscious gestation of mental images, in consequence of which new ideas come into being within our field of personal awareness, is really a universal process. There is no plane of being where the universal Life-power is not present, nor is there any phase of activity in which it is not the real Actor (Key 3).

Truth itself is identical with the One Spirit, and though it may seem to us, at first, that we uncover truth by meditation, the time will come when we shall understand that we are disposed by the **One Self** to adopt the practice of meditation. Thus we begin to realize that any man in meditation is merely a specific example of the method whereby the One Life unveils itself to human consciousness (Key 17).

Thus, when Patanjali says meditation is an unbroken flow of knowledge in a particular object, reflection makes it evident that meditation is participation in the One Spirit's unbroken flow of knowledge in all things. Really to meditate, then, is to be identified, during meditation, with the Divine Consciousness of some aspect of reality. This, indeed, is why all genuine occult literature lays so much stress on the importance of meditation (Key 17). In meditation, the personal mentation, always intermittent and spasmodic, is wholly suspended. Thus a sage in *Samadhi* is in a state of trance, and in the deepest stages the trance is so complete that it counterfeits death (Key 12).

Yet this suspension of personal mental activity is accompanied by a tremendous enhancement of consciousness. The personal vehicle is at rest. The senses are completely quiescent. Yet the Self is wide awake and there is no cessation of self-consciousness. He who emerges from the trance of true meditation does not ask, "Where am I?" Neither does he make any inquiries as to what he has said or done, for he has never for a moment lost consciousness.

What has occurred is that his consciousness has been functioning at a higher level. From that level he brings back with him definite knowledge, and equally definite ability to exercise power beyond the limits of ordinary personal consciousness (Key 7). For such an one has, in Samadhi, remembered what he really is, and the glory and power of that recollection manifest themselves (Key 2).

Recall, then, what was said early in this lesson. The beginning of meditation is careful examination of the memory record of your personal existence. Combined with this must be the attitude of listening for the comment of the Inner Voice as it explains the significance of that record. This must be a daily practice (Key 5). The result will be that you will gain knowledge of the Great Secret. This knowledge cannot be imparted adequately by human words. Only its bare outline has been given in any occult writing. It is symbolized in Tarot by Key 8. From the inner revelation of this Great Secret, a practical occultist derives his open-eyed, magical faith (Key 11). The immediate outcome of that faith is what medieval writers on magic called the Knowledge and Conversation of the Holy Guardian Angel. To know that Guiding Presence, to share in its perception, to receive through it the wisdom and power of Pure Spirit—this is the consequence of meditation (Key 14).

MEDITATIONS

FIRST DAY: Keys 2, 16, 15, 5. I remember today what I really am. This recollection enables me to destroy erroneous mental constructions. I face my problems gladly, for they are my opportunities to demonstrate power. **My life this day is a lesson in the mysteries of the Higher Law.**

SECOND DAY: Keys 13, 7, 8, 10. All transformations of circumstance are for my good. My body and my environment are plastic vehicles for the limitless power and wisdom of Eternal Spirit. They are the outpicturing of my vision of the Self. **The life of this day is a cycle of the Eternal Existence.**

THIRD DAY: Keys 9, 11, 12, 6. It is not I who do this day's work, not I who enjoy this day's pleasures, not I who experience this day's difficulties. All these events are part of the balancing of Heaven's accounts. **Let me quietly observe the Perfect Work.**

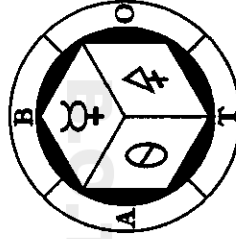
FOURTH DAY: Keys 14, 4, 3, 17. I submit joyfully to the tests this day brings. Through me the Universal Dominion expresses its perfect command of circumstances. It works below the surface of my consciousness to develop more beautiful forms of expression. **God in me unveils Himself to Himself.**

FIFTH DAY: Keys 17, 12, 7, 2. Truth itself is the basis of my personal existence. Nothing can separate me from its unfailing support. No slightest detail of my personal life but is a manifestation of Universal Spirit. **I remember my Creator.**

SIXTH DAY: Keys 5, 8, 11, 14. Be Thou my Guide, O Teacher of all teachers! Let me be strong in Thy strength. Let me be faithful in act, in thought, in word. **I am overshadowed by the protecting presence of the Almighty.**

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LESSON 26



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